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The perfection of the soul will correct the depravity of the body, but the strength of the body without reasoning, does not render the soul better.

—DEMOCRITUS.

THEOSOPHY

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THE PAGANISATION OF THEOSOPHY

I

"I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

—*Bhagavad Gita,* ch. IV.

"A sower went out to sow his seed: and as he sowed, . . . some fell among thorns, and the thorns sprang up with it, and choked it."

—*Luke,* ch. VIII.

PAGANISM is a word that is variously used: sometimes it is made to imply all religions other than those of the Jewish group, *i. e.,* Judaism, Christianity, and Islam; sometimes it covers all the non-Christian religions and philosophies of ancient Greece and Rome; sometimes it is given an opprobrious sense as meaning the corrupt elements in any religion. In order to avoid misunderstanding, we would therefore venture a definition, and say that by Paganism we mean religion professed in all ages by the great mass of mankind based on the suppositions: (*1*) that the universe is ruled by a God, or Gods, who, like human autocrats, have to be appeased and kept in good humor by various devices; (*2*) that a particular man, or class of men, have special influence with this capricious deity and serve as mediators between him and ordinary men.

In contradistinction to Paganism is the *Wisdom-Religion,* the fundamental propositions of which (to be found in the Introduc-

tion to H. P. Blavatsky's "Secret Doctrine") may be summarized as:

(*1*) an Omnipresent, Eternal, Boundless Principle, transcending all human conception and similitude, the Rootless Root of all things;

(*2*) the Universal Law of Periodicity, under which universes go through vast cycles of evolution and involution; and man, as an individual, is born, lives, dies, and is born again. As the law of action and reaction, physical, mental, and moral, this law is known as Karma;

(*3*) the Fundamental Identity of all Souls with the Universal Over-Soul, and the obligatory pilgrimage of every Soul, which passes through every form, and acquires conscious individuality first, by natural impulse, and then by self-induced and self-devised efforts. The philosophy admits no privileges or special gifts in man save those won by his own Ego through personal effort and merit through a long series of reincarnations.

In a word, the Wisdom-Religion postulates law as of the very essence of the universe, and regards the human personality as but a passing phase in the evolution of the Soul, which assumes personality after personality in the course of its law governed pilgrimage. Paganism, on the other hand, takes the capricious, inconsequent, ever changing personality of the undeveloped man as the model on which it builds its Gods, and deems the universe to be moved by the same kind of whims, moods, and fancies as constitute the motive power in the personality.

Paganism in its long history has taken a number of varying forms, although its essential principles are ever the same. As the religion of African savages, for instance, it will naturally be cruder and more brutal than when it is professed by civilized people.

The course of every great religious movement runs on parallel lines. A Messenger is sent by the Custodians of the Wisdom-Religion to remind humanity of its regenerating truths. A number of persons hear, accept, and try to live according to the teachings of the Messenger; but, in proportion to his success, there arises a fierce tide of reaction and resistance, which assails the Messenger and seeks to discredit the Message.

In the early days of the Movement, while the Messenger is alive, the pure zeal and devotion of the best of the disciples is strong enough to defeat every assault; but there comes a time, after the Messenger's departure, when resistance begins to weaken; some of the disciples revert outright to the Paganism in which they have

been brought up; while others and in time, alas, the great majority, learn to compromise, and to bend and twist the Message into Pagan forms. Once this process starts, it tends to grow swifter and more disastrous; until in the end the rising tide of corruption sweeps away almost every outward vestige of the Wisdom teachings, and the old Paganism reigns virtually unchallenged on the throne of its rival, until a new Messenger once more presents the ancient Message.

It may be assumed, however, that despite all this, no effort made by the Messengers of the Wisdom to instruct mankind is altogether wasted. Each attempt inspires some individuals to persevere in the path which leads upwards from the mire and misery of sensual and self-seeking life; each attempt gives a forward impulse to the whole mass of average humanity which it does not entirely lose in the subsequent reaction.

Among the great Messengers of historic times are to be reckoned Krishna and the Buddha in India, Zoroaster in Persia, Confucius and Lao-Tze in China, Jesus in Palestine, and many others; while in our own time the truths of the Wisdom-Religion have been propounded yet once again by H. P. Blavatsky, the most recent Messenger of its Custodians.

In the case of every one of these the process outlined above has taken, or is taking, place. Of all the great historic presentations of the Wisdom-Religion, that of the Buddha has on the whole been least corrupted; but even Buddhism has, in many of its divisions and among many of its adherents, been altered almost beyond recognition; the superstitions, ceremonies, and morals of the red lamas of Tibet, for instance, have fallen at least as far from even the exoteric doctrines of Gautama as have those of the most corrupt of Christian sects from the precepts and example of their founder.

We are able to judge what has happened to the Message of Lao-Tze, Krishna, and other Messengers of ancient times by comparing the written records of their teachings with the actual condition and beliefs of their nominal followers; but in regard to Christianity the actual process of corruption and disintegration can be traced in considerable detail owing to the immense amount of research made by scholars in the last century or so into the origins and environment of the early Church.

The existence of this enormous mass of historical material has the effect of making Christianity the classic example of paganisation, although from other aspects early Christianity is a very unsatis-

factory subject for study. The utter absence of any certain and verifiable data as to the life of Jesus himself, and the fact that a number of plausible but absolutely contradictory theories about him have the support of rival groups of scholars, tends to make the thoughtful man or woman somewhat shy of attempting to draw conclusions from premises so insecure.

The Jewish tradition that Jesus lived about a hundred years earlier than the date usually assigned to him was quoted with approval by H. P. Blavatsky and is therefore entitled to the respectful consideration of Theosophists. If we accept it as a working hypothesis we shall be able to account for the absence in the earliest Christian documents (certain epistles of Paul) of any clear evidence of the writer's knowledge of Jesus as a living, historical personage: a fact very hard to explain on the orthodox theory which makes Paul a contemporary of his Master, and asserts that the first of his epistles were written not more than twenty or thirty years after the crucifixion. But, assuming the earlier date for the life of Jesus, we should have an ample interval (even in an age when publicity as we know it did not exist, and the means of communication between persons, living at a distance from each other, were so tardy and uncertain as to render all movements in opinion much slower than they are now) in which to account for the difference in spirit between the teachings of Jesus as recorded in the gospels, and those of Paul, which, with all their merits, still contain an admixture of Jewish Theology—of such a typically Pagan doctrine as atonement by the blood of a sacrificed God.

But even in the age of Paul the Christian organization was still relatively simple and the Christian creed pure, when compared with what both became later. The ordinary Christian community, as we gather from Paul's epistles, seems to have been not unlike a Theosophical Lodge. The presbyter, or elder, may have been a sort of lodge president who, only after many decades, developed, or degenerated, into a priest. The *episkopos,* or overseer, may have been a sort of peripatetic lecturer and organizer; and certainly at that time he had not become the sacerdotal prince which the Christian bishop was to be at a later period.

We are told in the *Gita* that the great Messengers come "whenever there is a decline of virtue and an insurrection of vice and injustice in the world". We may therefore expect to find that at such periods Paganism in a very corrupt form is the religion of the great majority. This was certainly the case in the Graeco-Roman world of B.C. 100-A.D. 1. Socrates had been put to death in B.C. 399;

and Plato had died about forty-five years later. The succeeding 250 years had been a time of moral and spiritual decay.

In the best days of Greece those qualified to receive it had been given instruction in at least some of the tenets of the Wisdom-Religion through initiation into the Mysteries, in which the great truths were progressively unfolded by means of symbols and dramatic representations in the lower degrees, and, we may assume, by more direct methods in the higher. The great mass of the people had in those days followed the traditional rites and ceremonies of the ancient nature religion—crude and naive perhaps, but full of poetry and beauty: Paganism in its cleanest, simplest form.

But in the last century B.C. this religion of the people had lost its hold on the towns, where it gave place to baser and more emotional rituals; the Mysteries themselves were degenerating, and some of their symbolic rites had probably become known to the populace, who, understanding nothing of their original high philosophical meaning, made them the basis of corrupt and sensational cults.

Of such cults there were many which sprang up in Egypt, Persia, and Western Asia, and spread thence over all the Roman Empire. It would seem likely that each of them originated in some profaned and misunderstood Mystery rite. The cults of Attis, Adonis, Mithra, etc., all had as their central figure a God who had sacrificed himself for mankind; and their sentimental adherents seem to have reveled in the vicarious atonement thus offered, and to have worked themselves up into frenzied excitement at the notion of salvation through the blood of their slain saviours in very much the same way as do the Salvation Army and kindred sects at the present day. It was through and from these cults that ecclesiastical Christianity borrowed most of the beliefs and practices which make it the typical form of Paganism in the Western world.

In his recent book, "The Paganism in our Christianity", Mr. Arthur Weigall summarises the story of the progressive corruption of Christianity as follows:

> "His (Jesus') earliest followers read into the story of His Crucifixion all the complicated Jewish beliefs in regard to the shedding of blood for the remission of sins, and made of Him the immemorial Paschal sacrifice, tortured to appease the wrath of God. The Pagan converts added their ancient traditions in regard to the sacramental sufferings, death, and resurrection of Adonis, Hyacinth . . . and all the other gods who had died for the sins of mankind . . . they began to raise the mother of Jesus to the position left vacant in their hearts by the rejection of Isis, Cybele, . . . and other great maternal goddesses. For their sacra-

ments they took the old Judaic baptism . . . and from the worship of Mithra, the communion of the Bread and the Cup . . .

Thus and thus they presented themselves to the Pagan world, in the name of Christ, as one of the most complex of the Pagan faiths . . .

By the first half of the fifth century the obscure and unassuming Mary had become the great Queen of Heaven . . . From Pagan mythology Christianity had unconsciously taken over many a wonderful story and incorporated it in the life of Jesus . . .

In the liturgy and ritual gradually built up by the new state church, Pagan influence reveals itself in the ceremonious court paid to God . . . the clergy to this day endeavour to propitiate with their blandishments a God. . . . Step by step the ritual was elaborated, and the simple clothes of the clergy developed into rich and royal vestments. . . . I suppose there is no critic who would have the hardihood to say that Jesus did not set his face against all that sort of display; and yet—well, it is dramatic, and the dramatic instinct is too hopelessly confused with the religious ever to be disentangled except by really spiritual natures."

An immense amount of information about the Paganisation of Christianity is to be found in the second volume of "Isis Unveiled", the following passages from which may be taken as a fitting epitome of this part of our subject:

"The Christian clergy are . . . attired in the cast-off garb of the *heathen* priesthood; acting diametrically in opposition to their *God's* moral precepts, but nevertheless, sitting in judgment over the whole world. II, 8.

"And so above, below, outside, and inside, the Christian Church, in the priestly garments, and the religious rites, we recognize the stamp of exoteric heathenism." II, 96.

"Drop out from Christianity the personality of Jesus, so sublime, because of its unparalleled simplicity, and what remains? History and comparative theology echo back the melancholy answer, 'A crumbing skeleton formed of the oldest Pagan myths!' " II, 338-9.

Brief as has been the period elapsed since the Mission of H. P. Blavatsky, the paganization of her great Message has proceeded apace. The *environment* into which she came did not differ from that which all her Predecessors had to face. That environment requires thoughtful consideration.

CONSERVATION OF ENERGY

CHARACTERISTIC of Western urban civilization is a widespread condition of continuous semi-exhaustion that obtains among large numbers of the adult population. Thousands of active, wholesome and otherwise healthy men and women are "always tired." They wake in the morning tired; except when the mind is aroused and stimulated by some special interest, they remain tired throughout the day; they go to bed more tired than ever, often "too tired to sleep," to rise on the morrow for another tired day—never quite "breaking down" but ever haunted by the fear of such immediate disaster.

Treatments of one kind or another are resorted to. Special "exercises" of a physical nature are practised that promise much, but seldom result in giving the exerciser more than something additional to do. Drugs, diets, operations, various regimens are taken up—and abandoned. Endless thought and talk about these ameliorators add to the enveloping weariness. Dismal semi-exhaustion remains the dull drab tone of an endless series of days and years. Why is it?

A customary and apparently sufficient answer to this question is found in the stresses of modern city life, the complexities of a civilization that is too strenuous for the participants who have built it up, the speeding up of all things in this mighty modern day. This type of answer is an accepted formula, and as thoughtless, insufficient and superficial as formulas largely are. It is appropriate to the modulus that has evolved it; but it assuredly is not an answer. Such phrases represent an *excuse,* and not a reason. People need not be chronically "tired," despite the hectic environment common to the tired and the un-tired alike.

The human brain is a ceaseless generator of energy. Human nature as at present constituted is a ceaseless waster thereof. This is in most cases the underlying cause of the current exhaustion. It is *self*-exhaustion, and nothing else. This is not attributable to outer environment; the stress and strain felt is an inner ferment, self-generated. Once this obvious fact is recognized, steps can be taken to overcome the condition; and one can live the busiest and most active of lives daily without succumbing to exhaustion, or indeed feeling or undergoing any strain.

Waste of energy can be checked and lessened in almost countless ways. To wake and fall to commiserating oneself on lack of refreshment from sleep is—a waste of energy. To consider with dread and resentment the multitudinous activities that lie ahead is—a

waste of energy. To hurry and fume over getting ready and started for the day's work is—a waste of energy. Unnecessary thought and attention, and unnecessary words, in regard to all this preparatory effort is—a waste of energy. Re-living it, by recurring thought thereon, is—a waste of energy. How many, O how many, estimable and really capable men and women are already worn out by such struggles before they leave home for the work of the day!

During that day, whether duties take one out into the world or keep one at home, there are almost countless ways in which "leaky cylinders" can be plugged and forces thus reserved. The attitudes, expressions, ways of doing things, even the appearance of others disturb and annoy us. Waste of energy! Their duties are *their own,* not ours. All that is *their* business—why not conserve our forces by minding our own? As a people, we are all so open to suggestion, too, that the current panic of rush and drive, whether contacted through the medium of the newspapers or actually in person, affects and intoxicates us. Things are moving *fast,* everybody is in a hurry; even if we ourselves are not for the moment, the mob feeling and ceaseless noise and motion sucks us in. This need not be—*must* not be, if ever we are to gain self-dependence, self-control, and the ability to look upon all men and events as spectacles only, as our teachers, from which Life itself can be learned.

Almost everybody attempts to participate in too many activities. Not only is this a waste of energy in itself, but the very effort to do so produces a singular sort of frenzy that burns up energy as a crackling fire licks up oil. Let anyone examine his list of assumed engagements and he will find but few in the entire number that represent necessary, constructive and worth-while action. To confine oneself gradually to "necessary actions," spells solid accomplishment; also does it spell a wealth of energy and effort conserved.

"Work does not kill, but worry does," is an old saying. True occultism is locked up in this, as in many another common phrase. Fretting over one's lot in life is a tremendous waste of energy. Longing for what one does not have is another. Dreaming over what one would do were circumstances thus and so, is still another subtle waster, as well as a soporific to the Will. Worry, anxiety, fear, self-assertion, self-depreciation—all such emotions, common to all, are exhausting drains on the nervous force. Irritation and anger are explosives; they will blow away all energy and leave the receptacle dry, or full of leaks.

Let those who would be strong and unwearying cultivate an inner quiet. Such calmness is not unresponsiveness, not self-repression,

never stagnation—far from it. It is in fact a concentration, a readiness, the readiness of a cocked and loaded gun—ready to shoot with deadly accuracy when the time for shooting comes, but otherwise restrained, with finger on trigger—observing, weighing, experiencing—attentive to what is passing, but *shooting* only when the target presents its bulls-eye fair.

There are times and occasions on which to give royally, to pour out all one has of life and force and hearty effort. On such occasions as these one rises above oneself and taps the Universal Energy, the *buddhic* reservoir, of which the usual personal stream is but a diverted driblet. Such outpourings, for others' sake, are never wasteful, never ultimately exhausting. It is as if the great flood poured its own revitalizing force through us, stimulating, cleansing, and refreshing the entire nature—even the personal container seems purified, enlarged. The result is wholly beneficial, ennobling, strengthening. Each time thereafter the *quality* of the energy generated by the experiencer of this mighty flow is raised, and can be kept to this higher tone if thought thereon and gratitude therefor is had and held.

No one need be niggardly. All can be *wisely* generous—munificent upon occasion with their rich gifts of well-directed force. Desire-directed expenditure, futile spilling, waste, are the exhaustive processes that result in the perpetual-motion symbolized by the expression, "always tired,"

"Let the wise hold formative voice and emotion; let him hold them in the Self which is wisdom; let him hold this wisdom in the Self which is great; and this let him hold in the Self which is peace."

The Regulated Life

Neither the general law nor the Lodge interferes to neutralise the effect of strain upon the disciple's physical energies when caused by undue exertion or want of regularity, except in certain cases. Hence the Theosophist is bound to see that his arrangement of hours for sleep, work and recreation are properly arranged and adjusted, as he has no right to so live as to break himself down, and thus deprive the cause he works for of a useful and necessary instrument.—*W. Q. J.*

WHO CRUCIFIES THE CHRIST?*

OF all destructive forces operating in human nature, pride is one of the most insidious, even masquerading, at times, as a virtue and thus begetting greater pride. To hear men speak with pride of being Americans or Englishmen is a habit so common as to occasion no comment. Throughout Christendom we find religious pride added to the pride of nationality until to be born a Christian in a dominant nation appears to place many a man upon an eminence from which he views, with pity or contempt, his less favored fellow men. The position of the Jew in Christendom justifies in the minds of many otherwise kindly human beings a feeling of superiority coupled with contempt, often amounting to hate.

The teaching of the Christian Church depicts the crucifixion, by the will of a Jewish mob, of Jesus Christ the only Son of God and the Redeemer and Savior of all true believers. Religious art has undoubtedly played its part in impressing the physical aspect of the crucifixion upon the minds of Christendom, although during some six centuries after the Christian era the foundation of the Christian religion in a crucified Redeemer is said to be entirely absent from Christian Art. Do the Christians who so easily condemn their fellows know when the man Jesus Christ was born or in what year he was crucified? Have they ever tried to prove historically, for themselves, that such an one, with a divine mission and endowed with the power of vicarious atonement, ever actually lived on earth? In a common court of law a man is deemed innocent until he is proved guilty. Should not a people be accorded the same measure of justice?

All the civilized portion of the Pagans who knew Jesus honored him as a philosopher, an adept whom they placed on the same level with Pythagoras and Apollonius. Of Jesus as an incarnate God there is no single record on the earth capable of withstanding the critical examination of science; as one of the greatest reformers, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history; alone the grand figure of the philosopher and moral reformer instead of growing pale will become with every century more clearly defined.

If the present day Christian who prides himself on the unique teaching of the Master Jesus, would study with equal zeal the same teaching which was given to the world periodically, for ages before

*Collated from the writings of H. P. Blavatsky.

the Christian era, by a long line of Master Teachers, he would find that the Christian teaching would lose, for him, none of its priceless value but it would cease to be unique, and so would gain in glory, for one truth has existed from the beginning of time.

The Secret Doctrine teaches, and the Ancient Wisdom has always taught, that Christ, the true Esoteric Savior is no man, but the Divine Principle in every human being. The Christian Bible, when its inner meaning is understood, sets forth the same sublime truth regarding man's Savior and only possible Redeemer. This truth is obscured by material interpretation and therefore for the average Christian, knowledge of the indwelling Spiritual Principle has been replaced by the conception of the man Jesus Christ who was crucified by the Jews and who ascended into heaven and who dwells with God on high. In spite of materialism, in spite of ignorance and misunderstanding, repeatedly crucified by man's terrestrial passions, by his every sinful thought and unworthy deed, the Christos dwells in the heart of man. Buried deep in the "sepulchre" of his sinful flesh, the true Esoteric Savior, the divine Principle in every human being, be that being a Christian, a Jain or a Jew, awaits the day of resurrection.

Yearly in Christendom is celebrated the resurrection of the Christ. It is no one man who rises to the glory of the Father, but every human being who has strength to roll back the stone of matter from the door of his own inner sanctuary. He who has gained such strength through self-effort, he has the risen Christ in him. This is the age old Truth and it applies equally to the Christian and to the homeless wanderer on the face of the earth.

If every earnest Christian would seek the living Christ in the Kingdom of Heaven which is within, and standing in the consciousness of that divine presence would ask himself the searching question, who crucifies the Christ, not to the Jews alone would be attributed the crucifixion but to every human being who in thought, in word, or deed, has sinned against his own higher Self, the only living Christos, the Christos within the sanctuary of his being. When, in the course of evolution, this stage of enlightenment is reached, the solemn tragedy on the summit of Calvary, the prelude to the hoped for Millennium will be recognized in its true light.

The crucifixion of the Christ is between a man and his conscience, and if a man turns from evil and worketh righteousness, he too may rise to the glory of the Father, even to that radiance which is the Self.

MAN AND MEMORY

A GREAT, indeed the chief objection or difficulty of Western minds in attempting to weigh the pros and cons of the subject of metempsychosis, transmigration, and reincarnation appears to lie in the fact that we do not remember our past existences.

"If I have lived before, why do I not remember my past incarnations?" Objections usually take some such form as this, but in fact one seldom finds any serious attention paid to this absence of memory except in a negative sense, even by the best and most impartial writers on the subject. It is certain that neither the Masters of Wisdom, H. P. Blavatsky nor W. Q. Judge dealt with the subject at length, or connectedly. Yet the whole philosophy of Theosophy is based on the fact of a continuing Soul which passes from state to state and from form to form of "matter" in every one of its elementary conditions as well as its compound organizations. On the other hand most, if not all writers not imbued already with the idea of reincarnation, seem to take it for granted that if we do not remember, that is conclusive, if negative, evidence that we have not lived before the present mortal body came into existence.

To a theosophist who has assimilated something at least of the fundamental teachings of his philosophy, two things stand out: (*a*) that memory or the lack of it has nothing whatever to do with the *fact* of reincarnation, if fact indeed it be; and (*b*) that H. P. B. and Judge, and those for whom they spoke, had equally good reasons for what they did not tell as for what they did record.

As to the first of these propositions it is self-evident, the moment the mind is turned on the subject itself in order to study it in its own light, that *the fact or the act must of necessity precede any memory of it,* no matter what the act or the fact may be. In other words, memory as a function is a *secondary* one, an effect, a by-product or corollary to the main theorem. Did or did not such an event occur, such an action take place, such a fact transpire within the area of my conscious perception? This is the primary question. I may have forgotten it utterly, and another who shared in the perception remember it in whole or in part; or something seen, or heard, or witnessed in some other way long after may recall the forgotten fact. In dreams one may be reminded of something long, long ago passed away from the conscious perception which we call memory, and then recall it perfectly after waking. And countless actions, sensations, desires, thoughts, feelings, and fancies which we *know* have filled

our minds in a continuous passing stream, are now entirely beyond the range of our memory. This is all within the every day fund of experience of each man. It is self-evident that no one remembers the fact of his own birth nor of events and experiences for a year or more afterwards—yet no one questions the fact of his own bodily beginning, or of sensations connected therewith, long before memory begins, and this quite irrespective of the testimony of others. Men have been known who from some shock lost all memory of events or existence prior to adult life, and who have had to begin all over again. None has been found who for that fact has any doubts of his antecedent existence and experiences, though no memory and no witnesses remain. All this should make a man question, not the nature of reincarnation, but the nature of memory which is a wholly different subject. Evidently, then, all these objectors have confused their premises.

H. P. B. and W. Q. J. did write a great deal on the subject of memory and its various divisions and aspects, but what they had to say was always in connection with some psychological or spiritual truth with which they were dealing. And this method of dealing with memory shows their insight into the nature of the subtle principle and elements of being. *Memory cannot stand alone, but is always subordinate whether as faculty, function, or power:* it is a foliation, not a root element in the individual being. The "Ocean of Theosophy" deals with memory under the term proper and in its various correlations; so does the "Key to Theosophy"; "Isis Unveiled" and the "Secret Doctrine" contain many references to the various branches of memory; and the "Theosophical Glossary" under one and another index-caption gives the key to memory, its nature, its control, its recovery in any direction.

The memory of all its past is, actually, in every thing or being that is, or it could not *be,* and this is as true of man as of any other being or object. "The recovery of the memory of the past is really the whole of the process," Mr. Judge once wrote to a student. That student, and many others, failed and fail to see that that is what memory is, in the first instance—a *process* of consciousness. When we cease to think of memory as a something-in-itself, and begin to study it as an aspect of Karma, a part of the process of reincarnation or transmigration or metempsychosis, the twilight side of every so-called "principle," then "memory" as the active side of astral matter, as Knowledge is the active side of Akashic substance, will begin to dawn on us. Consciousness is *directed* in various ways, by Will, by Desire, by Thought, by Feeling, by Imagination, by Objects

of Sensation; its *reflection* in each of these is Memory. There is, therefore, Spiritual memory, Soul memory, Psychic memory and Physical or Sensational memory. As only the first two are Self-conscious, and as incarnated man is almost wholly under the dominance of the others, which are uncontrolled re-flexes of consciousness, it follows that the Memory of Past Lives, being Spiritual, cannot be reflected in minds ruled by the lower "principles," and, even when so thrown by the accidental alignment (harmonization) of those lower principles, or by a supreme effort of the Will of the Reincarnating Ego, it is mistaken by the man of clay for "dreams," "visions of the night," "fancy," "imagination," and "intuition." We cannot be moved every day and all day long by attention, thought and concentration on mortal things, no matter how necessary or praiseworthy in themselves, and expect to have any but a mortal memory.

Knowledge exists in every form of life and being—the humblest as the highest, or the being could neither act nor re-act to stimuli, external or internal. But the being may or may not be conscious of its own knowledge. "A cow knows many things," Mr. Crosbie used to say, "but it knows not that it knows." But Man knows, and knows that he knows. This is the essential nature of Self-consciousness, as distinct from the diffused consciousness inherent in all nature.

The area of Self-knowledge is limited indeed, even in the greatest and best of human beings, but it is a self-imposed limitation. It has no more reality than the physical horizon, which seems to be very real, to be fixed and immovable, "the point or line, or plane where 'heaven and earth' become one." But in fact Heaven and Earth never *do* become one, and the horizon is as movable as the man's power to change relation. The same state of facts applies metaphysically and spiritually. Men remain in a fixed mental attitude and state and then ask for "the memory of past births" to be brought to them, instead of trying out the hardy adventure of moving their plane of vision upward to that of the Self, the Ego. They would thus find that the whole of "matter" falls *within* the Plane of Self-conscious perception—not just that small fragment which lies within the Angle of physical perception. The phenomenon of the moon and other heavenly bodies should tell us something: they fall *within* our angle of vision, while most of our own earth lies without. Why? Applying this to Memory, our life in the body is such that the "Self of Spirit" is outside the human angle of vision, while with the Adept the "Self of Matter," whether in this body or in countless others, lies *within* the Plane of Spiritual Perception, hence of memory.

CERTAINTY

NEARLY always the call from out of time and space falls upon an eardrum stretched a little too tight or a little too loose for straight hearing; and to the exuberant personality the battle-bugle may sound like the pipes of Pan luring to a woodland romp. The surprised hearer looks up and sees quite a new landscape, with the Path winding through it to vague things of distant glory.

This Path seems a genial pleasance rose-bordered; the sweet warm airs that blow over it are heavy with Nirvanic attar. Its upper windings show dimly through the soft blue haze of the future, above which rise romance-gilded tips of faery peaks against the swimming blue.

And so the hopeful one sets out, joyously breathing the new air, his heart full of peace and of love "for all that lives . . ."

Betimes he meets a Presence; one whose tongue knows but the language of jeers, one who greets him with a merciless buffet, ere he even senses an enemy presence on that peaceful Way. Aflame with shock to the core, he recovers and leaps—only to be hurled down again, and yet again, until it falls upon him that this thing is no casual affront, but is to the death.

What wonder that here the hopeful wanderer usually flees in desperate hate, dewed with self-pity? But one in a hundred discovers in this crisis that "something" within, which will not let him give an inch, nor lie supine while a muscle can stir. So, however bitter his helplessness, he rises again and again, rises against an enemy whom he cannot even touch, and even though he weeps with pain and rage and utter despair. Through the veil of his misery, he senses a change in all the world. Gone is the sun, gone the twitter of birds. The chambers of his heart reverberate but the monotonous threnody of drums of doom, booming hollowly across a black portentous heaven . . .

Another dawn, and he finds himself moving again after a fashion; his face, he knows not why or how, still set in the same direction as when he fell. But a gray spirit has enchanted the face of his dream; his limbs are lead; the sunlight is wan with a pale autumnal chill. The roses have fallen, and there lies on every hand a limitless lone plain.

Yet, men come to love their prison quiet, and arctic dwellers rue not gray skies. The cuts and bruises heal; the summer sun

and the green growing things hang painfully upon memory's heart-strings no longer. With a step growing steadier the traveller goes; not with eagerness, not reluctantly. He moves; he knows not why, but knows that he cannot rest nor backward turn. No more he dreams himself the racer springing from height to height. Instead, the tired plowhorse whose travel on the Path shall be confined to dragging its lower reaches to smooth it for swifter feet. For him, no final wide-reaching vista from the highest peaks, but only useful oblivion to the day when his bones shall be for paving, his flesh melted to soft dust upon which may rest exhausted bodies. He desires not nor repines; and scarcely heeds the blaze of summer sun nor beat of winter's rains . . .

All the while unknown to him, his frame transmutes to oaken joists, his tendons to anchor-cables, while his hidden will unseen rises to the stature of Lucifer's own might, who defied the hosts of heaven and dominated hell's. Nearer and nearer the surface of being moves a Power transcendent, its dim stirring half-felt at times, as a sleepy sailor might see heaving beneath the keel from unplumbed Ocean's depths, the vast shadow of Leviathan . . .

Upon a morning he wakes from the long sad dream of his soul; wakes in a translucent dawn filled with golden light, through which there falls a crystal song from out the infinitudes. He sees and knows; sees that the vast tides of his whole nature, turned at last, are bearing him without haste and without rest to "the other shore;" knows that so surely as the sun rises and shall set, he will stand in Their presence. Stand, not as a palpitating petitioner, nor as an eager seeker for earned reward, but as a warrior who has walked there upright and by right, able now to pass through all defeat unbeaten, fit to take his long-held place in the ranks of the embattled Immortals.

"Grow as the Flower Grows"

Let us wait, then, for natural changes, knowing that if the eye is fixed where the light shines, we shall presently know what to do. This hour is not ripe. But unripe fruit gets ripe, and falls or is plucked. The day must surely strike when you will pluck it down. You are no longer troubled by vain fears or compromises. When the great thought comes near enough, you will go. We must all be servants before we can hope to be masters in the least.—*W. Q. J.*

BLACK MAGIC IN SCIENCE*

(Concluded from March)

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its *Karma* also. Intended to kill the "Mesmeric" *craze,* it reacted as a death-blow to the public confidence in scientific decrees. In our day the *Non-Possumus* of the Royal Colleges and Academies is quoted on the Stock Exchange of the world's opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority, whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergyman and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic*. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:—

> "Why can't our scientific men say: 'We have blundered about Mesmerism; it's practically true'? Not because they are men of science, but simply because they are human. No doubt it is humiliating when you have dogmatised in the name of science to say, 'I was wrong'. But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a 'suitable enclosure', in which, forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer's death at the age of eighty, in 1815, the French and English 'Faculty', with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under

*This article was first printed by H. P. Blavatsky in *Lucifer* for June, 1890.

> the name of 'hypnotism', 'suggestion', 'Therapeutic Magnetism', 'psychopathic Massage', and all the rest of it. Well, 'What's in a name?'
>
> "I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Du Potet, Puységur, or Mayo and Elliotson, now they are gone, is to 'build their sepulchres'."

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyse freewill in their "subjects," turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into "sorcerers," and are turning science into a vast field of black magic. The rev. writer, however, lets the culprits off easily; and, remarking that he accepts "the distinction" (between Mesmerism and Hypnotism) "without pledging himself to any theory," he adds:—

> "I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the 'faculty' still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in 'Plutus' describes in some detail a Mesmeric cure—'and first he began to handle the head'. Cælius Aurelianus describes manipulations (1569) for disease 'conducting the hands from the superior to the inferior parts'; and there was an old Latin proverb—*Ubi dolor ibi digitus,* 'Where pain there finger'. But time would fail me to tell of Paracelsus (1462)* and his 'deep secret of Magnetism'; of Van Helmont (1644)[1] and his 'faith in the power of the hand in disease'. Much in the writings of both these men was only made clear to the moderns by

*This date is an error. Paracelsus was born at Zurich in 1493.

[1]This is the date of Van Helmont's death; he was born in 1577.

> *the experiments of Mesmer,* and in view of modern Hypnotists it is clearly with him and his disciples that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny."

They do, they do. But so did the scientists with regard to more than one truth. To deny "an animal magnetic fluid" is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as "prophetic words."

> " 'You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will annihilate its miserable detractors.' Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer's system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable 'harmonic societies' devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.
>
> "Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron du Potet.[2] Round this man's therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Du Potet's clairvoyantes. The Juge de Paix admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersent, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine —cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer,

[2]Baron du Potet was for years Honorary member of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Head-quarters, in which he deplores the flippant unscientific way in which Mesmerism (then on the eve of becoming the "hypnotism" of science) was handled *"par les charlatans du jour"*. Had he lived to see the sacred science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century—is dead.

Du Potet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science. . . ."

Then comes the turn of this foggy island and its befogged scientists. "Meanwhile," goes on the writer,

"England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast *clientèle,* pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heart-broken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform being more speedy and certain as an anæsthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism, and hypnotism —just so. Oh, shades of Mesmer, Puységur, Du Potet, Elliotson—*sic vos non vobis.* Still, I say, *Palmam qui meruit ferat.* When I knew Baron du Potet he was on the brink of the grave, and nearly eighty years old. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. 'I will show you this', he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: 'I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact'. He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. 'Are you quite satisfied?' I said, 'Quite satisfied'; and, continued he, 'any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. This', added Du Potet, 'was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most sceptical was forced to give in'."

We have accused science of gliding full sail down to the Maëlström of Black Magic, by practising that which ancient Psychology —the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the *inner* man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien.* In short the situation is this. The minority of the learned physicians and other scientists experiment in "hypnotism" because they have come to see something in it; while the majority of the members of the R. C. P.'s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at hap-hazard, almost blindly. To remain consistent with their declarations (*a*) that hypnotism is *not* mesmerism, and (*b*) that a magnetic aura or fluid passing from the mesmeriser (or hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger science. Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases—the only use to which animal magnetism under its new name can be *legitimately* applied—they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—"*There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.*" Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (*i. e.,* the occult sciences in its spirit) and to subject it to trials; finally, *to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation.*" He who uttered this great truth was "the voice speaking in the desert." But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body—nay, on

every government—to put an end to public exhibitions of this sort. By trying the *magic* effect of the human will on weaker wills; by deriding the existence of *occult* forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are *no* independent forces at all not even psychic in their nature, but "connected with known *physical* laws" (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's life-time, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains for ever a mystery. . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* "Ego," has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeni-

able scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines:* every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public "Hypnotic" experiments which thus lead to, and virtually are, BLACK MAGIC.

TEMPLE OF THE HOLY GRAIL

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the Adytum of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *viâ the spinal "centre" cord,* to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self.—H. P. B. *Lucifer,* November, 1890.

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

"OH Tom," said his sister in rapture, "I think they are the prettiest birds in the whole world."

"They're pretty, all right," answered Tom, trying to hide his pride behind his manly dignity. "You know, Jane, during the war people trained pigeons, just like these, to carry messages from the front."

"Yes, I've heard of that," replied Jane. "Do you think we could teach these, Tom?"

"Maybe," he answered laconically.

It was known all over the neighborhood that Jane and Tommy Ellis' proudest possession were two lovely white pigeons. Mr. Ellis had surprised his children with them more than three weeks since. Jane and Tom had both helped their father build the bird-house and its present position under the pepper-tree was the outcome of deep consultation. They usually fed the birds just before sundown, and they would often, as they did this evening, find some new interest in their pets. The children talked until bedtime about various projects for training the birds, and their hopes soared high with Jane's suggestion that it would be "such fun" to have Tom take one of the pigeons to his camp next summer and have it fly back to Jane with a letter.

The next morning before going to school, Jane went out to see if the birds needed water. Suddenly she gave a startled cry—"Tom!"

Tom rushed out of the house. "What's the matter?"

Jane, white-faced, pointed to the bird-house. "The—the pigeons," she trembled.

To their horror the children found the floor of the bird-house covered with blood and feathers.

"A cat did it!" said Tom, getting red with rage, "That old alley-cat did it!"

Jane, unable to dam the flood, started weeping. Mrs. Ellis came out to see what the trouble was. Between Tommy's explosions and Jane's tear-choked words she finally got the story.

"I'm going to kill that cat!" said Tom. "I'll poison it!"

"Tom," said his mother, "you have already poisoned the 'astral

light' by the feeling behind those thoughts. Filling nature with your wish to kill will not prevent other animals from being killed."

Tom's anger disappeared, but indignation took its place. "Mother, that cat had no *right* to eat my birds!"

"Don't you think, son, that the cat *did* have a 'right' to eat them? That is a cat's nature. You see, dear, animals can only act according to their natures, just as it is the nature, or *dharma*, of fire to burn."

"Tom, don't kill the cat," cried Jane. "It is *our* nature to use our brains and we didn't do it. We shouldn't have put the bird-house so close to the pepper-tree. I guess *not* using our right nature is what gets us in trouble, mostly!"

"But those poor birds," said Tommy still disconsolate.

"I think they did not suffer so much as it is hurting *you* now," answered his mother. "You must remember, son, that animals don't think and feel as we do. We humans must also learn not to become too attached to our pets. What do you say, Tom?"

Tom's sun burst through the clouds. "You're right, Mother. And I guess I'm really suffering from my selfishness in being disappointed at not being able to train the pigeons. If it were somebody else's birds I don't think I'd be howling about it!"

"That's the spirit," answered his Mother.

"Tom," said Jane, "let's clean things up. We know something about 'natures' now, but the cat doesn't! So it is up to us to see that he doesn't express his nature this way again."

"Reincarnation" of Animals

In calling the animal "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul, i.e.,* that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are *latent.—S. D. Vol. II, p. 196 fn.*

DREAMS

THAT all is Life; that all Life is in perpetual motion; that this motion is intelligent throughout; that this intelligence produces a constant change of relation in every part of Life; that this change of relation is wholly voluntary to the life in some relations, partly voluntary and partly involuntary to the life in some relations, and wholly involuntary to the life in other relations; that this continuous flux and reflux in and of Life in all relations results in the descent of a never-ending stream of conditioned existence, from the Unmanifested to the most conditioned state, and an unending ascent from the Conditioned to the Absolute unmanifested state; finally, that when the midway point is reached in this vast cycle of Becoming, it depends wholly upon the self-induced and self-devised efforts of the Being thus involved whether it returns to the Absolute Existence in full individual consciousness or complete individual unconsciousness—this is Evolution as taught in Theosophy. There is here no room for chance or miracle, fate or fortune, special privilege or plea in avoidance of any nature soever: "The never-erring sweep of rigid Justice rules the world."

More the simple statement of the fundamental principles of the Theosophical philosophy is studied, more those principles will become self-evident. More they are seen, more they will be applied, and Man, the mid-way product of Spiritual, Intellectual, and Physical evolution, will take his rightful place, assume his rightful responsibility, in the vast School of Life, pass from the half-voluntary half-involuntary relation to that of the Will-born, Self-directed, Self-governing *Mahatmas,* or Masters of Wisdom, and, with Them, "help Nature and work on with her" for the orderly evolution and emancipation of the whole human family from the "*bonds* of conditioned existence." This is the goal, this the ideal, this the practical meaning and aspect of the Theosophical Movement, or Universal Brotherhood.

One glimpse of evolution with the "Eye of Wisdom" and every religion, every science, every system of thought born of human parentage loses forever its authoritative character. For the first time the man senses the glorious air of Spiritual Freedom, is inspired with the glorious courage of Intellectual Liberty, works with the deathless Devotion of Moral Responsibility. This is the Divine heritage of every human being, waiting his will to claim it, waiting his Self-proven Identity to grasp it, waiting his Service to make it

of value to him and to all Nature. All else, all lesser things of Life, however large they loom, are mortal, perishable, transitory, a mere means to the Divine end—are a Dream, when regarded as having any value whatever in and of themselves.

This at once assigns to dream its due and proper place in nature and in man. No longer will we limit the term to the fitful phantasmagoria of a single class of phenomena. Save and except the Mahatmas, or Masters of Wisdom, all manifested beings are in one or another of the sub-states of dream-consciousness. It behooves to consider more closely the *universal* meaning of the various relations and manifestations of Life, the *universal* applications of Theosophy to them.

What is waking consciousness? We may get a wider, truer grasp of its real meaning by considering its opposite, Sleep. Sleep, from any aspect regarded, is *un*-consciousness, or Ignorance. Waking consciousness, then, is Knowledge. Let us illustrate: We are awake to countless facts, while equally asleep to countless other facts which exist, which go on at the same time. We know many facts—of how many do we actually *know* the meaning and relations? The average animal knows as many facts as the average human being, and far more than the average child; is able to use such facts as it knows more intelligently, more surely, than the average man. The moment we come to speak of meanings and relations we enter another world altogether from facts as they are commonly used: we enter the world of mind, of *meta*-physical facts. A metaphysical fact is any perception beyond the physical. There, in that world, even a child sees far more facts than any animal—than the whole animal kingdom. By means of its *ideas*—metaphysical facts—any child is able to combine, create, alter, re-create whole worlds of physical facts beyond the power of any animal—and suffer or enjoy correspondingly.

But many ideas held at any given time are afterwards found to have been wholly false or only partially correct. All men are constantly sifting their ideas, trying out their metaphysical against their physical facts, and against each other. When we see a man convinced in regard to some idea that we have proven false or erroneous, or he sees us in the same state of mind, what do we say to each other? "You are dreaming." Ideas are metaphysical facts, whether true or false or mixed, just as a mirage is a physical fact, or a picture in the retina is a physical fact, but none the less a counterfeit, a fraud, if taken for the fact of which it is but an image, a reflection. When we observe the constant and enormous change in ideas grouped under such subjects as religion, science, right and wrong,

good and evil, any one should be well assured that most, if not all our ideas on those and on many lesser subjects are mere shadows, images, *dreams*: things seen, true enough, but seen for what they are *not,* not for what they are. It is all too common to forget, or not to notice, that if we take our dream to be true, the True will appear to be a dream—false.

These very words True and False are well worth looking into closely. They are properly applicable, not to what we see, physically or metaphysically, but to what we *know.* A man who sees houses, trees, and men in the skies, rising up from a lake on the horizon, is seeing a mirage. If he knows them to be a mirage, well and good; if otherwise, he dreams, and depending on his other relations, that dream may do him and others an infinity of harm. Certainly many have pursued mirages to their ruin. In the same way, there are metaphysical mirages without number—far more than physical—because men have not yet learned to study, classify, investigate and verify metaphysical facts as they have the physical. Look at the myriads of ideas devoutly believed in by men of every grade and degree which are mere mirages. They see the metaphysical facts, take them to be True, and pursue them to their ruin, as thirsty wanderers in arid regions take physical mirages to be true. Men today are far more thirsty, wandering in far more arid regions morally and mentally, have far more desperate need of the metaphysical waters of Life than any lost traveler in parched lands—hence, far more subject to mirages, delusions, *dreams* taken for reality.

Every man knows that he is; every man dreams what he is, why he is, why things are as they are, whence he came, whither he goes. Does he *know* that he is dreaming? He does not. On the contrary each dreamer, each mass of dreamers, the more attractive the dream, becomes the more unwilling to consider the Truth of the matter. Some of these dreams are heavenly; some of them infernal—no matter, they are taken by the dreamer for the eternal Verity. It was but the day before yesterday that the whole world was dreaming of "peace on earth, good will toward man." It was but yesterday that the whole world dreamed a horrid nightmare—a nightmare that wholly wrecked millions upon millions, and half wrecked the remaining millions. Today those surviving millions are again dreaming of a peaceful world to which nightmares will no more return.

Today infinite individual men are dreaming rosy dreams, enjoying dream prosperity, while other infinite individuals who had the same dream happiness but yesterday are dreaming terrible things. To shout into the ears of either class of dreamers is to find them

deaf, dumb, blind, to the fact that they are dreaming, that tomorrow roles will be reversed once more. Each sees his own happiness or his own misery, is awake to the fact that the wheel of life turns ceaselessly, yet is totally asleep to the great fact that all these dreams are self-produced, self-inflicted, and that, good or bad, they are but *dreams*. Man the Creator, even in his dream-state: think of that! Other men, with special dreams of their own, running hither and yon in the role of Seer, of Prophet, of Reformer, of Savior, promising special dream-potions that will by dream-magic change the undesirable into the desirable, make it endure "forever." So Humanity passes from dream-state to dream state, from one dream or class of dreams to another, calling them by the high and holy names of Religion, of Science, of Truth—and never dreams that these are merely waking-visions, intrusions of the universal dream state into the slender area of their individual waking consciousness!

How many Theosophists have been and are in the dream-state as regards the Universal Applications of their Doctrines, their Universal duty to Wake up to the needs of the world, their Universal power to serve mankind? How many Theosophists are in *"dead* earnest," when they ought to be making Theosophy a living power in their lives? How many of them are not even dreaming, are sound asleep, content to slumber on though the world is everywhere and every day dreaming itself toward unimaginable further horrors?

All too many. All too many dreaming of the day when they can "serve the Masters," but sound asleep to the fact that to be a Theosophist involves a moral responsibility which if not fulfilled to the uttermost will in the end lead to the ranks of the Lost, because of a foresworn faith. There are educated Theosophists who could speak and write to the help of many; they speak and write for their own glory and that of their sect or party. Wakened once by the mighty Presence of H. P. B., they have relapsed to dream-state when left to themselves. There are wealthy Theosophists who let the Movement starve, or dole it niggard alms at their irresponsible convenience, who yet will speak of Masters, of Brotherhood, of Service. Are they awake, or dreaming, or sound asleep to the terrible fact that, like Nero, they fiddle while Rome burns? He who will not when he may, when he will he shall have nay. There are many whom Theosophy found, and who have lost their touch in this life, their chance in lives to come, because they dreamed, because they slept, because they fiddled.

How shall a man wake up? He shall be roused by those who are awake, in virtue of merit still left from former lives. How shall

he come more awake when roused? By merit earned in this life. How shall he resist the tendency to relapse to dreams and slumber? By Work for Theosophy. How shall he fit himself to rouse others still more immersed in sleep and dream? By Study and Work. And how keep Awake once he is wide-eyed to his true Destiny and that of the Race to which he belongs? By Unity, Study, and Work for Theosophy. This is Universal Brotherhood—no dream except to dreamers.

Effort That Counts

A realization of the thing to be done gives right direction to effort. No great effort is necessary to apply philosophy when the stress is slight; but when the stress is great, greater effort is needed. The main thing is to *apply the philosophy*, and in fact *rely* on it. All sorts of unforeseen obstacles will arise to test that reliance, in order that we may be confirmed, and ourselves rendered "constitutionally incapable of diverging from the true path."

Despair and despondency come not from following what we know, but from not applying what we know. If we make the effort to apply what we know, with an end in view, failure to achieve does not disconcert us, because we still have the active knowledge and the end is still in view; it just means a continuance of effort. "It is only in the present we can gain wisdom."

All progress is made by a recognition of disabilities at first, after which follow steps for their removal; but these are minor things. The great effort is to promulgate the fundamental principles of Theosophy, the promulgation of truth, pure and undefiled. It requires strenuous and persevering exertion, but must lead one insensibly to progress, because personal progress is forgotten in the effort. With the right attitude we would not realize our own advance, while it would be perfectly patent to others; this because we are aware of defects which probably look more important than they really are. Defects—not being valuable—are not important; their absence is; therefore our thought should be in regard to those qualifications which displace them. There could be no greater work than that in which we are engaged. When our lives are ended, what will count? Our defects? Not at all. It will be the efforts we have made to destroy the causes of all defects among our fellow men. The Masters do not look at our defects but at our motives and our efforts.

—*Robert Crosbie.*

SOME THEOSOPHICAL MATHEMATICS

"SQUARING the circle" is a geometrical problem for which only an approximate solution can ever be worked. Upon its outcome there always remains a something *plus*, the figures denoting which trail off to a diminishing and vanishing infinity. Yet the circle itself is an exact and definite delineation, has a definite area, and so has a solid circle—a sphere. The same is true of the square, or cube. Then why, mathematically speaking, cannot one be turned into the other? What is the mystery that renders impossible that which upon surface view should be a simple and accurate accomplishment?

The mystery lies in the maker of mathematics, Man. Geometrical symbols are not mere arbitrary figures originally set down at random. They are delineations to the waking physical perception of actualities on the hidden side of nature. Every being, every class of beings, are directors and users of forces. Forces flow through their own appropriate channels, and in no other way. Geometrically expressed lines represent graphic symbols to the physical eye of occult realities. That is the way beings express themselves "astrally": the mode by which they can be recognized and unerringly known for what they are, by one who can read the astral cipher. On that plane no concealment or misrepresentation of the nature is possible, to the piercing gaze of the adept, nor of the motive or understanding. The "well-known marks" disclose the truth. The living symbol announces the being high or low, good or evil, wise or foolish, beyond possibility of error.

Geometrical figures, then, are flawless transmutations of the facts and processes of the noumenal side of nature, including Man's nature: their form, substance, the play of forces, the changes effected by evolution—both when to the outer human being this unfolding process is carried on consciously or unconsciously. Thus viewed, mathematics becomes a *living* study and not an abstraction, and a "deadly grind." The whole course of evolution, cosmic and microcosmic, can be adequately pictured by a few simple symbols, which to an informed eye represent nothing less than "the Way, the Truth and the Life."

The point in the circle is the Man, as a perceptive power and potency. The radii represent the lines of force, his emanations. Their privative limit of influence is delineated by the line called the circumference. A spiritual man-being is a triangle within the circle,

vitalized by and depending upon the central point, the Source or ultimate Man, without which presence and potency neither radii, triangle nor circumference could be.

Why is spiritual man depicted as a triangle? It may be thought of in this way: The point in the circle, while *essentially* Man, is no being. It represents potential being. It is the *power* to become, to think, to act, to grow, to evolve—not any of the becomings, thoughts, acts, growths or evolutions. It is the power-to-perceive without any spectacle, the "vision itself" of the ancient books. For being to arise, there must be something to perceive, the perceiver, and a perception gained. Hence the primeval trinity of "spirit", "matter", and the resulting cognition—called *Atma-Buddhi-Manas* in Theosophical terminology: the "one in three" and the "three in one". The point in the circle, then, unfolds into or radiates the triangle, the spiritual man-being, the persisting ego, the soul, the reincarnating entity. Those of his modes and self-conditionings included within what is called the physical and personal life are represented in the complete figure by that area *within* the circumference but *without* the triangle.

"Squaring the circle" is to expand the triangle and contract the personal, a dual process. Its completion makes the perfect square: symbol of an *embodied* spiritual being, a *consciously* divine physical being, a "living *human* Mahatma," as H. P. Blavatsky phrased it.

Why always the "something *plus*" remaining, and trailing off into infinity, after the main process is completed? It can be thought of in this way: Life and action forever proceed; it is only "in the unbroken series of its manifestations" that the secret of Life can be read. Thus the embodied being is continuously undergoing experiences, must be continuously harvesting these, and building the usufruct into his permanently expanding mansion. Hence the *plus* for the point to cognize, energize, relate, harvest and store in the appropriate instrument—that department of the perfect but ever expanding square to which it is homogeneous.

The true symbol therefore is not a circle. It is a *spiral,* whose beginning and end are nowhere, but within whose living, whirling lines past, present and future are included. This spiral can never be squared: the figure is ever an approximation. For all beings, even the highest, in an infinite Universe there is ever something more to learn.

CLASS CONSCIOUSNESS

THERE was a time in the history of the American Colonies when it became necessary for them to "come out and be separate." Their efforts at separation were resented by the body from which they were seceding, and, at the beginning of hostilities a certain rider of famous memory went from town to town calling, "Turn out, the British are coming!" That call was addressed to people who were chiefly of British origin or descent, but whose independent mode of living in a contrasted environment and circumstances made rebellion against the prevailing traditions and tendencies of their race imperative.

Their bodies were cast in the British mold, British blood flowed in their veins, their speech was British—yet when the call came they recognized themselves as a united people distinct in many ways from the race from which they sprung. Why? They had seen a vision, had heard a Teacher.

The life of each man pictures the history of the nation and the race. The moment of choice comes to each one. It would be well for us to consider both the *method* and the *object* of choice. Carried along as we are by the current of national and race thought we yet have the means of observing landmarks and watching our progress, or our drift, as the case may be. If we find that we are drifting or are being carried toward an undesired destination we may make a choice at the moment our drift is noticed. There are several methods of choice. We choose our rulers by an arbitrary process of election simply because we are not yet wise enough to permit them to evolve out of the mass or to aid their evolution, much less to recognize the qualities of leadership in them.

Sometimes we choose by hazard. Shall it be duty or pleasure? Flip a coin for it, heads or tails, and abide by the result. Yes, it does seem foolish when we think about it, yet great issues have often hung on similar outcomes. Then there is the choice by example. Mr. A. feels that he is rather stupid so he resolves to watch Mr. B. who is reputed to be clever, and to do whatever B. does in the present crisis. This is the method frequently used in choosing a religion to follow: "It was good enough for Father and Mother; it is good enough for me." Any questions asked by the chooser? No, or the choice might be different. There is another form of choice, the choice by "divine" guidance. One will conscientiously consider both sides of the point to be decided and be appalled and confused by the issues, claims and

arguments presented. Hopeless of choosing correctly without assistance he appeals to his god or gods. Receiving, as he thinks, a sign or token, he brushes aside the effects of all logical appeals and makes his X on the ballot. There are those who choose either to please or spite someone else, forgetting entirely the main issue; there are those who consider the issue as of benefit or harm to themselves, their town, their church, their business or their side of the river, and so on endlessly. Is there no better object, no other method of choice?

It should be apparent that *the object will determine the method.* We are involved in a certain condition which we believe is not good. We desire to get out of that condition. Others are involved with us who also want to get out. Can we get ourselves out? Can the others get themselves out? Can we get others out? Can others get us out? Can we get out at the expense of others? Can others get out at our expense? Can we all get out together? Is it possible that only a few out of the many can get out? Might not the fact that we are all involved together indicate that we had together made the causes that involved us as a group? And if this be true does it not also follow that any attempts at individual salvation will be doomed to failure? We are speaking now of *ultimate* results; it is the *immediate* results, whose effects are so often illusive, that do much to perpetuate the delusion of individual separateness. We are led to a false belief in separateness when we fail to realize "The fundamental identity of all souls with the Universal Over-Soul," and when we fail to "act for and as the Self, the Self of all creatures."

The false idea of separateness is that which leads men to seek to lift themselves out of the class to which they belong for personal benefits. It is that which causes some to gain greater worldly possessions that *they* may have greater confort and luxury than their fellows; it is that which causes some to enter monasteries or become hermits that the joys and sorrows of their fellow creatures may not disturb *their* meditations; it is that which leads some to foreign climes that the destinies of their nations may not involve *them;* it is that which makes some desert unpopular causes; it is that which is the basis of the attitude of "Every man for himself and the Devil take the hindmost."

The true idea of separateness is that which separates us from separative conditions, which separates us from the effects of change while still realizing that change must continue. We, adopting this idea, no longer seek to escape from conditions by attempting to change ourselves from British to Americans, or vice versa, or from any one class to another. Our vehicles are subject to change and we

may find ourselves in various environments and circumstances but our changeless, essential nature, which alone recognizes change, is the same nature as that of every man, of every nation and of every race. Our efforts to realize this awake in us a new Class of Consciousness. We may be environed in the Sudra caste and yet be separate from it; we may be of the Party and yet outside of its limitations. We choose to be separate and use the method of choice by knowledge, learning that in order to be separate we must take into separation with us all beings to whom we are related. It is not enough that one nation should gain freedom from another; freedom should be extended to all nations; no man is free while there remains one slave in the world.

W. Q. J. ON KARMA

Karma is not a person nor a collection of conscious powers. It is not merely retribution, for it is also reward, help from others and to our fellows.

We have no right to decide that we will not "interfere" with the Karma of others who may need help. As we are ignorant of the exact working of Karma in each case, and are not ourselves above Karmic bonds, we are really not able to "interfere," and to speak of doing so is conceit and assumption. The only persons who can interfere in Karma are adepts, who have reached to perfect knowledge, and when interference in Karma is referred to, it is in respect to these beings.

It is said that Karma is created or comes into existence by action, but it is not well enough understood that *action* means not only the definite conscious acts of life, but also all and each, the smallest acts, conscious or unconscious, automatic or otherwise. Therefore it is said in the Hindu books that the sleeping body of man creates Karma—by its breathing. For, when we breathe, some lives of minute beings are extinguished, and we in order to live ourselves have to bear that small portion of Karma.

The Karma produced by thought is more potent than that from act. Acts are really dead thoughts, for they are the expression on the mortal plane of thought, and while the Karma of some acts may be very small and soon wiped out, the thought behind it may be so strong and deep that it will affect the soul for more than one life.—*Path,* October, 1890.

THE PILGRIM'S PROGRESS*

THE mere fact that a man appreciates these truths and feels these aspirations is proof that he is on the right road. It is not necessary to be conscious of the progress one has made. In these days we are too prone to wish to know everything all at once, especially in relation to ourselves. It may be desirable and encouraging to be thus conscious, but it is not necessary. We make a good deal of progress in our inner, hidden life of which we are not at all conscious. We do not know of it until some later life. It is best to go on with duty, and to refrain from this trying to take stock and measuring of progress. All of our progress is in the inner nature, and not in the physical where lives the brain. The apparent physical progress is evanescent. It is ended when the body dies, at which time, if the inner man has not been allowed to guide us, the natural record against us will be a cipher, or "failure."

Nor need we be deterred, as some are, by the extreme difficulty of eliminating the selfish desire for progress. That will be the task during many lives, and we should begin it voluntarily as soon as it is known, instead of waiting for it to be forced in upon us through suffering and many defeats. Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practice altruism. To endeavor to follow these rules empirically, without understanding the philosophy and without making the fundamental doctrines a part of oneself, will lead to nothing but disgust and failure. Hence the philosophy must be understood. It is the philosophy of Oneness or Unity. It is possible for us to do these things without . . . self-interest, and if we are trying to follow the rule of doing our actions because they ought to be done we will at last do only that which is right to be done. If this be our real rule it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what we commit and are always clearing up our view of duty as we proceed. Practical theosophy must enter into every detail of life in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves.

Let us, then, extend help to all who come our way. This will be true progress; the veils that come over our souls fall away when we work for others.

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*Excerpted from the writings of Wm. Q. Judge.

ON THE LOOKOUT

Science and Fact

Some time ago a variety of press comments appeared on the exhumation of a horned toad from the cornerstone of a Texas courthouse, alive after thirty years; the incident occurred in the presence of a host of respectable witnesses. Now here was an incident fit to throw quite a new light upon vital processes, and which, one would suppose, a science eager for knowledge would seize upon and investigate at once; the more so in that the testimony was quite as trustworthy as any regarding each individual instance upon which the whole "ape-man" theory of evolution was erected—and much greater in volume. But what do we find?

Let us quote from Dr. Wm. M. Mann, of the National Zoological Park, who declared the incident impossible. The horned toad, said he, is a variety of lizard, a surface creature which "could live only a short time without air and food." (*Washington Post,* Feb. 21, 1928). Another scientist who was interested enough to visit the site, examined the toad and reported that there didn't seem to be anything unusual about it, so that the story was obviously a "fake"! Thus, as usual, eyesight and testimony go for nothing when they contradict a theory. Yet suspended animation is not a startling phenomenon, and it is an absolute fact that human beings can remain in that state for months. How much more so in the case of a lowly organized, cold-blooded creature! The toad was encased in the first place, to determine the truth or falsity of the widespread popular belief that such animals could go into suspended animation for indefinite periods. One is reminded of the Mayor of a German town who sent meteor fragments to the French Academy, accompanied by the testimony of some three hundred eye-witnesses. Meteors not then being scientifically fashionable, the Academy commiserated the village upon the possession of "such a credulous mayor!"

Giants

The time must come when science will have to recognise something far more upsetting than the original promulgation of Darwinism; namely, the former existence of the human race in conformations vastly different than now dreamed of. All testimony may not be reliable; but there is fire where smoke is seen.

According to a press clipping, dated Nayarit, Mexico, May 14, 1926, Capts. D. W. Page and F. W. Devalda discovered the bones of a race of giants who averaged over ten feet in height. Local legends state that they came from Ecuador. Nothing more has been heard of this, but that is not surprising; the word "giant" will flutter the feathers of any scientist into rapid flight, metaphorically speaking, in the opposite direction. So also with a report from the *Washington Post,* June 22, 1925, and the *New York Herald-Tribune,* June 21, 1925. A mining party, it is reported, found skeletons measuring 10 to 12 feet, with feet 18 to 20 inches long, near Sisoguiche, Mexico. The *Los Angeles Times,* Oct. 2, 1927, says that explorers in Mexico located large human bones near Tapextla, indicating a race of "gigantic size." All this, if unfounded, would be straining coincidence or imagination pretty far.

There are also universal traditions of giants; some are given in the above items, and the *New York Times Magazine* of July 12, 1925, gives them in some detail; also speculates on the cause for modern giants. In regard to this Madame Blavatsky said that modern giantism is *atavism.*

Turning from direct testimony to the indirect and inferential, we find that a 38 pound copper ax was found in one of the Hopewell mounds of Ohio. It is naively remarked that "it must have been a ceremonial ax, because too heavy for ordinary use." (*Science News-Letter,* Nov. 19, 1927.)

Yet there are popular reports of giant skeletons—which immediately crumbled to dust—taken from some of these mounds. The fact that science now considers the mounds to have been used for burial purposes by Indians of modern stock, does not negative the fact that they may have been built and so used by races lost to tradition; prehistoric tombs have been used by relatively modern races in other parts of the world.

Biology and Gravity

The *San Francisco Examiner* of September 13, 1925, has an item on the discovery of the largest known turtle, in India; it is presumed to have lived about 6,000,000 years ago. It is curious and significant that this is now about the age Dr. Osborn gives to the human race. This turtle, however, adds further point to the following:

> The fact that the bones of the mammoth and mastodon, and, in one case, those of a gigantic salamander, have been mistaken

> for human bones, does not make away with the difficulty that, of all the mammalians, man is the only one whom science will not allow to have dwarfed down, like all other animal frames, from the giant *homo diluvii* to the creature between 5 and 6 feet that he is now. (*Secret Doctrine,* 1888, II, 352).

The stock objection to the previous existence of any large races, is the increasing disproportion of strength to weight with the increase of height. Yet in the *San Francisco Chronicle,* Nov. 8, 1928, Dr. Barnum Brown, Curator of Reptiles at the American Museum of Natural History, describes the gorgosaur, a reptile 30 feet in length and with a head clearance of 15 feet from the ground. This animal, it is claimed, traveled in 50 foot leaps! Therefore we have a creature of gigantic size, weighing many tons, manifesting the agility of a dickey-bird! There are other such examples, but so far as we know, science has never taken note of the anomaly.

Since the mathematics of the matter are indisputable, it appears that explanation has to be drawn from something out of the ordinary. That something, perhaps, lies in the Theosophical teaching that the laws of matter, of gravitation and cohesion, have not always been the same; but that, even as science now discovers that matter itself is in evolution, all the laws having to do with it are in process of gradual evolution.

> The claim that physical man was originally a colossal pretertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole *posse comitatus* of biologists will turn away from the conception of this third race Titan of the Secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the ethereal prototype of the Atlantean—had little need to fear that which could not hurt him. (*S. D.* II, 9).

The Karmic Web

Many minds have noted the simultaneous occurrence of similar disasters in differing localities. As for instance, the *Los Angeles Times* of May 24, 1928, records 232 men killed in mine catastrophes in Pennsylvania, Kentucky, and West Virginia. (Also see *Literary Digest,* June 9, 1928). Yet, given the advantage of Theosophical principles, these "coincidences" are not hard to understand. The men concerned belong to the same trade; and since it governs and conditions the whole of their lives, it must for all of them have a deep-seated origin in the past. The commonalty of country, and perhaps of race, show forth the tie even more clearly. Almost invariably also, mine disasters are caused by some human inadvertance.

We thus have groups of men living under the same dangers, possessed of a common Karma, connected by the unseen currents of psychic action which sway multitudes together unknown to themselves. Some psychological condition causes a man to explode the potential cause, which communicates itself to one of his unknown kindred elsewhere, and we have the whole series. Thus mine disasters, railway wrecks, shipwrecks, and the rest, tend to run in cycles. If the reader will carefully observe, and forget the makeshift word "coincidence," he will see.

You cannot convince any old sailor that there are not "hoodoo ships"; he knows too much about it. There are ships which are bound for trouble every time they drop the channel buoys. Sometimes their specialty is disaster to their own structure; sometimes individual death and crippling to members of the crew. A most curious case is that of the British naval ship *Royal Oak*. Readers may remember the scandal which lately enveloped her commander. According to the *Los Angeles Times* of April 15, 1928, there have been many ships of her name since the original, built in 1667; and scandal and disgrace have invariably dogged their commanders.

Since our thoughts and actions are centered upon material objects, it is inevitable that some of them should become centers, gatherers, and precipitators of Karmic causes. Our thoughts and feelings impregnate and color our surroundings; others, having unexploded charges of the same kind of Karmic dynamite in their systems, come under that influence, and disaster results. There are not only "hoodoo ships," but every railroad man knows there are "hoodoo locomotives." There are houses, and individual rooms in houses, which are a curse to every unfortunate drawn to them by his Karmic ties with that sort of influence.

Other Strange Cases

So also there are families pursued by a sinister fate. *The Los Angeles Examiner,* of Jan. 19, 1928, records the case of poor little Charlotte Craig, five years old, who was burned to death while her mother went to a store for a few moments. *This was the third case of the kind in the family.* The explanation? Consider that throughout the Middle Ages fire was the favorite punishment visited upon one's enemies; that many unfortunates perished upon charges of witchcraft brought by children eager for notoriety and excitement, and a very logical chain of causation emerges. Our personal connections are through the kingdoms of nature; if we set up, in connection with others, bonds with that

intelligence which manifests through fire, the unbalanced aspects of the connection will equilibrize themselves through that kingdom as opportunity offers. A strange incident is that of the Japanese baby reported in *The Week's Science,* March 12, 1928, who was struck and slightly burned by a small meteorite.

The matter in meteors is the former possession of this organism we call the earth; possessed, perhaps in former manifestations untold billions of years ago. With all the tons of matter falling upon our surface yearly, this is the only case recorded of a human being struck. The mind staggers before the attempt to conceive of the involved causes, of the limitless time their conjunction required to produce this accident.

Readers may recall the war veteran whose leg was broken seven times in succession by a series of weird incidents. The *Los Angeles Times,* May 26, 1928, tells of a man who, near Tulare, California, was struck by a machine and left by the road while the driver went for help. A second machine came along and struck the man again; the driver, backing up to help him, became excited and ran over him. So here we have a man, by a curious chain of causes, injured three times in quick succession by men who had no desire to hurt him. None of them had met in this life, but certainly they had known one another to some purpose in the past. To what purpose? Ah, well; who knows but that the unfortunate was learning symbolically at first hand, the lesson needed by so many present-day Theosophists—the Karma of those who rush to assist without the knowledge requisite to the proper performance of aid?

Nature's Sinister Reactions

Thomas Baxter, an old man of South Westminster, B. C., died two hours after a fall, in which the stem of his pipe reaching the ground first, pierced one of his eyes. (*Los Angeles Times,* July 9, 1928). While too mechanical and materialistic deductions in the interpretation of Karma are not to be made, yet one does recall that during the days of armor, it was one of the tricks of the warrior to drive his dagger through the eye-slits of an opponent's visor. There are no visors now, but there is a tremendous lot of unexpended Karma!

According to the *Los Angeles Examiner,* April 15, 1928, the murderess of A. J. Mathis was traced by the fact that a windstorm opened his desert grave and exposed identifiable false teeth which quicklime had not been able to destroy. Murder will out, indeed; and when one appreciates the strange Avitchis which lie

hidden within the soul, one is inclined to think that the murderer is fortunate who does have his crime discovered, rather than permitting it to fester in the dark unholy depths of his being, to flare out in some other life with incredible suddenness.

There are lessons to be gained from the dark side of nature as well as the light. It all has to be understood. Hence, we note the "silent man" of Galicia, Samuel Frommer, who recently died. Thirty years ago, in a quarrel with his wife, he expressed the wish that she should be burned alive. Thoughts are things, and to name a potency is to invoke it. In this case, the Karmic field lay ready to harvest—and Frommer's wife and two children were shortly thereafter burned to death. The unfortunate wretch took the perambulating hell of his soul to some foolish rabbi, and asked that a penance be inflicted. It took the form of an oath of silence, and he never spoke again during the rest of his life. Atone he did, in a sense; but Karma is not only atonement, it is *reparation.*

In San Antonio, Texas, Edward Perrenot, 12 years old, shot a red-bird. This comparatively innocent crime weighed upon his mind until he hung himself. Here was the same impetuous sensitiveness as in the case of Frommer; a soul smitten blind by remorse and, instead of setting about reparation, making matters far worse. Sometimes voluntary suffering and self-punishment are selfish to the point of criminality.

The Bright Side

To turn to the brighter side, we have the case of Miss Joan Getaz, of Lincoln, Nebraska, who, blind from birth, suddenly gained sight at 18. (*Los Angeles Examiner,* April 15, 1928). Here we have a case where a period came due in a long Karmic sentence.

No matter what the seeming happiness and security, it shall end when the causes that set it up are exhausted; no matter what the hopeless agony and helplessness, it shall end so soon as the energy of its creation has run its course, absolutely regardless of the darkness of the outlook. And any one has it in his hands to change the length of his Karmic cycles, for good or evil, during every hour of the day, and to extents greater than he dreams.

Going from individual to collective Karma, Dr. Frank M. Freeman, University of Chicago, says that persons who live together for many years grow to resemble one another; this is especially true of children. Others have observed that old married couples who have lived harmoniously, have come to resemble each other. It is this resemblance, set up by mutual association, which in later lives

blossoms forth as the "family resemblances" usually ascribed to physical and mechanical heredity—which of course plays its part, though not as imagined by biology. Readers of THEOSOPHY are invited to send clippings which illustrate the sometimes striking evidences of the "mind in Nature" which produces sudden alterations of Karma, and similar cuttings bearing on Reincarnation. Such extracts should in all cases give the name of the publication and its date.

"MOTHER INDIA" AGAIN

Readers will remember Katherine Mayo's book *Mother India*. Miss Mayo has since seemingly decided to devote a goodly part of her time and energy to perpetual defamation of the country and people to which she, in common with the rest of the Occident, owes all she will ever know of spiritual wisdom. It is not unfitting, therefore, to remark the effect of her efforts upon the cause which every decent man and woman has at heart in these critical times: the bringing about of a better understanding and a greater sense of brotherhood between all races.

At a London meeting on July 2nd, Mr. H. S. Polak, a lawyer and business man who has had much to do with Indian diplomatic relations, and Mr. C. F. Andrews, who originally went to India as a missionary, and who has thirty years of Indian experience, expressed themselves without circumlocution. Said Mr. Polak:

> "Two things stung the Indian National Congress into their demand for complete independence. One was the appointment of the Simon All-White Commission. The other was Miss Katherine Mayo's book. People over here simply cannot realize the flaming indignation that has swept India over that book. It used to be thought that America was a friend, or at least friendly to all struggles and strugglers for freedom. But first the anti-Asiatic legislation, and now the heaped-up insults of this book by an American woman, has brought Indians to believe that America is as imperialistic and as unsympathetic as Britain. So strong is this feeling, that an American nowadays, even with the most irreproachable introductions, has great difficulty gaining admittance to any Indian home. Such a state of affairs, considering the past friendly feeling, is infinitely to be regretted."

"S. T." who reports the incident in the *Century* for November, says:

> After the meeting I said, "Mr. Andrews, you tell us all this, and I go back to America and repeat it to our people. And they say, 'Yes, Mr. Andrews tells us this, and Miss Mayo tells us something quite diffierent.' They find these contradictory reports very confusing. And what can one say?"
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> "You can say"—for once his kindly face took on an unaccus-

tomed sternness—"that Mr. Andrews has lived for twenty-nine years with the people of India, living their life and sharing their fortunes—in the villages, where as Miss Mayo herself says, the real life of India is—not in the cesspools that are the same in all cities. Miss Mayo stayed four months in India, in luxurious British hotels entertained by British officials. Sensible people can take their choice—which to believe."

AN ADDED THOUGHT

And "S. T." adds something on her own account to clinch the matter:

> For my own part, I should like to ask how many Americans shuddering over Miss Mayo's current sentimentalities, know that more girls are sold into white slavery in the East from the ports of New York and San Francisco, than from all the other ports in the world? Before we shed too many tears over Indian morals, it may be a salutary experience to read the report of the International White Slavery Commission for the Far East. It is a terrible thing that one utterly careless American writer can with a few smart strokes of her pen give such a false picture of a great and complex nation, jeopardize a friendship of long generations, and stir up bitterness that it may take many other generations to assuage.
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> . . . People excited by recent books on the subject, might be interested to know that in the Indian-governed States, the age limit for marriages is sixteen to eighteen. Whereas bills for such age-regulation have been shelved or postponed, in the British-governed States.

Such is the work of irresponsible religious bigotry! It is saddening to see this recrudescence of the fairy tales about the Orient with which the missionaries of last century excited the horror and titillated the pocket nerve of congregations; sad, because then individual slanders dropped almost unnoticed into the dull bog of general mental apathy, and never rebounded across the sea to the hurt of their victims. But now "progress" and invention have made us, willy-nilly, brothers in time and space if not in heart; thus too easily brothers in mutual misunderstanding. Progress produced match and powder magazine, but made no provision to prevent their forming an evil trinity with the hand of a fool.

And of the state of Hindu thought, "S. T." says:

> The hall was packed—with Hindus, Mussulmans, Sikhs, Ceylonese—only a handful of Europeans, in the heart of London! It gave me a strange thrill, all those dark young faces massed against the wall. A very definite change had come over those faces since I last saw them: resolute, determined, stern—the dreamy, meditative, "classic" Hindu type was conspicuously absent. These Hindus of to-day are silent, somber, full of brooding storm.

Indian Future

Japan was forced to Westernize herself to escape white domination, and in so doing became a hybrid menace to the peace of the world. So with Turkey. And there are forces in India not adequately delineated by the current conception of the anemic, weakling vegetarian Hindu. The Afghan, for instance, is an earnest and whole-hearted cutter of throats whose truculence is hardly approached even by Christian peoples; and at present, as has been pointed out, he has a king alive to all possibilities; no weakling and no fool, who is "out" to organize the Orient.

India *will* arise once more; she will regain her spiritual birthright, shake off her degradation, and stand forth again as the mother of all philosophy and wisdom. She will rise with a new cycle, because, however mistaken she may have been, she has never lost the conception of religion as a basis of life; she has never made it, as we always have, a poor and despised third to lust and lucre. It rests with us what relation we shall have to that rebirth; whether we shall play the despicable part of a Main Street Herod, plump with self-conceit beneath the gaudy stretched vest of religious pretence; or whether we shall become one of the "Wise Men of the West!"

A Biological Curiosity

Since 1928 is one of the years of emergence for the 17-year cicada or "locust," various scientific items regarding this curious creature have been published, of late. In *Science* for June 1, 1928, there is recorded, without the slightest realization of its significance, a fact which, considered in all its bearings, ought to be enough to cause biologic science to think deeply and to some purpose.

It seems that there are two varieties of cicada, the 13-year and the 17-year type. Of the 17-year type, there are 17 broods distributed through the country, one coming out each year, while the 13-year form is divided into 13 broods, likewise one coming out each year. Science does not venture any explanation of this truly astonishing thing, nor does it even appear to consider it anything noteworthy. Yet when considered with a view to explanation upon any mechanistic or mechanical theory, there simply is none. It is as though the particular variety of life force behind that insect species, possessed an urge to be represented in each year's sunlight, and thus had circumvented its necessity of 16 underground years by the development of broods attuned as shown. There is no "biologic" reason why there should not be a single brood for the whole of the country, com-

ing out every 17th year. It is one of those startling illustrations of the truth about the basic power behind evolution.

> No. I represents the realm explored by Western Evolutionists, the area in which climatic influences, "natural selection," and all the other *physical* causes of organic differentiation are present. . . . But even in this domain the sub-conscious workings of the *Dhyan-Chohanic wisdom* are at the root of all the "ceaseless striving towards perfection," though its influence is vastly modified by those purely material causes. . . . (*Secret Doctrine,* 1888, II, 736).

THE "AURA"

Dr. E. E. Free, in *The Week's Science,* May 7, 1928, remarks that "although the ancient idea of an aura emanating from the human body has been rejected by modern science, something almost the same has been located." He refers to the discovery by Professors Sauerbruch and Schumann, of Munich, Germany, that the body emits an electric field which can be detected at a distance of at least six feet. Now, in the name of all inanity, what sort of mental obfuscation is this which induces scientific men to reject as "superstition" some ancient doctrine and then to replace it with precisely the same thing under another name? It is as though to the minds of these men, everything outside their own immediate mechanical and material discoveries was a form of shadow world without reality or substance; and that a thing revealed in unmistakeable words by non-scientists, or by ancient scientists, has no real existence until rediscovered and renamed by modern vanity and modern conceit. So long, long ago was all this known, and much more.

> "The Archaeus is of a magnetic nature, and *attracts or repels* other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates (within) and around him like a luminous sphere (aura) and it may be made to act at a distance. It *may poison the essence of life (blood) and cause diseases,* or it may purify it after it has been impure, and restore the health." (Paragranum; "Life of Paracelsus" by Dr. F. Hartmann).

It is a most striking example of the unconscious bigotry of certain forms of science, that this very aura, so far from being "rejected by modern science," has been re-discovered by it, and having been found to have an intimate connection with health, has been put to use in medical diagnosis. (See Walter J. Kilner's book, *The Human Aura,* and more recent experiments given in *Science and Invention,*

to say nothing of the "biologic rays" of Lakhovsky, Nodon, and others.) It is the more inexcusable inasmuch as any scientist, whether materialist or not, can see this aura definitely, physically, and unmistakably by the employment of the proper methods. Not of course that he can see *all* the phases of it, or even any of the more seriously important phases.

Evolution, Reproduction and Secretions

According to an article by Dr. Oscar Riddle, in *Scientific Monthly* for March, 1928, nearly all internal secretions have an intimate relation to reproduction. He also states that the organs of secretion are of more recent development in evolution than the nervous or "telegraphic" system. They, he says, are all concerned in the regulation of rhythms, and especially in preserving the rhythms of reproduction.

Unconsciously he here to a great degree epitomizes two very fundamental Theosophical doctrines. The first race of men was astral in constitution, not physical, and its first development of organs was necessarily preceded by astral counterparts of those organs, the channels which the nerves later followed. It is known in embryology that the development of the nerves precedes development of the organs, thus accurately recapitulating the development of the human species as a whole. It is also a surgical fact that a destroyed nerve will reproduce itself, following the same channel it formerly pursued, a fact precisely due to the existence of the astral body with its fixed channels which determine the direction of the physical nerves. The astral, however, is also more homogeneous than the present compound entity.

Secretions, the harmonic system, and the whole complexity of physical existence only came into being with the accretion upon the astral pattern, of numberless colonies of every category of physical life; and, says Theosophy, animal reproduction in the human being came into existence only after this process of physical up-building had been wellnigh completed.

Thus does Theosophy play its part as the true nervous system of the whole vast organism of human knowledge. With it, every movement of the human mind, every discovery, is seen to play its coherent part in the great structure of nature. Without it, human knowledge suffers from *aboulia*—complete lack of co-ordination, and moral chaos, however finespun, complex and involved its individual discoveries may be.

BABIES AS "EXPERIMENTAL ANIMALS"

Account is given in the *Washington Post,* Jan. 29, 1928, of the unblushing experiments of Dr. John B. Watson, ringleader of the "behaviorist" school of "philosophy," in the "conditioning of responses" in children.

According to the Watson theory, all adult characteristics are determined in childhood by the impressions made under the laws of association; the child is a small machine which is literally and absolutely created for good or ill during that period; and created by purely physical methods. It must then go through life "as is." To prove his thesis, he took babies and put them through various "conditionings"; particularly, it would appear, in the creation in them of "rage responses" to the extent that they fell into fury merely upon beholding his face. Dr. Watson's theories, which include the teaching that affection between parent and child is an unnatural and abnormal manifestation which should be discouraged, read much more like the nightmares of a lost soul than like sober theories set forth by a being possessed of a human heart and perceptions. He hopes that "behaviorism" will succeed in creating a new race of "superior human beings" by their more careful manufacture in the formative period.

ENDURING IMPRESSIONS

Nevertheless, it is a fact which does not need "Behaviorism" to elucidate, that impressions made on the white page of the infant often can and will endure a life-time. It is a parent's duty to see that those impressions are symmetrically written and of fair import so far as may be. Theoretically, with the strength of soul given by Theosophical effort and study, one can straighten out of himself any imaginable "kink" of childhood. Practically, most of us are unaware of those "kinks" and are thus unable to deal with them, and it takes the energy of half a life trying to untie knots in the soul where care on the part of parents would have made that energy available for useful service and progress. Thus, the teachings of Dr. Watson's school seem almost innocent in comparison with the delinquency of parents who insist upon the pollution of the souls fallen into their hands with religious superstition, by an untruthful or dishonest example, or with the ethics of "getting on in the world" which we often pass on like family curses—and quite pridefully, at that.